The AMERICAN FRIEND

February 25, 1954

Meeting Old & New Friends in Jamaica
Charles A. Lampman

Friends and Growing Communities
Kent R. Larrabee

Correspondence
From Africa, California, Connecticut

World Day of Prayer
Friends World Committee
Christmas Gifts
Shorter Articles

Safari in North Carolina
Editorial

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

BERKELEY, CALIF.
MWF

COMING: Friends and the Evanston Assembly, by Alexander Purdy

World Day of Prayer

by Elizabeth Geyer

Elizabeth Geyer is a member of the staff of the National Council of Churches.

For centuries women have prayed individually for peace.

Now women pray for peace in a world fellowship encircling the globe—through the annual World Day of Prayer.

From the time the sun rises above the Tonga Islands on the first Friday in Lent until it sets over Alaska 24 hours later, devout women around the world conduct special services asking for world peace and a better world for themselves and their children.

This year the World Day of Prayer marks its sixty-seventh anniversary. Since 1941 the World Day of Prayer service has been produced and the day promoted in the United States by United Church Women. Last year the World Day of Prayer was observed in more than 20,000 U.S. communities and in 113 countries around the world. The same number, or more, are expected to participate in this year's World Day of Prayer observance on March 5.

Now an interdenominational observance, the World Day of Prayer has grown in many U.S. communities until the regular women's service is supplemented by a noon service for business people; daylight services conducted in factories, colleges, universities and hospitals; and an evening community-wide service. Special services for children are widespread, and in a number of communities 24-hour prayer vigils have been kept in churches and homes.

Last year more than 200 radio stations in the U. S. used the World Day of Prayer special "Prayer for the Day" to open and close their broadcasting time, and twenty governors and more than 100 mayors issued official proclamations calling on their citizens to observe the Day of Prayer.

The Service of Worship for the World Day of Prayer, written by a different woman or group of women from a different nation each year, was contributed for the 1954 observance by the late Sarah Chakko of India.

Offerings given at World Day of Prayer services in the United States traditionally are used to support interdenominational home and foreign mission projects.

Merger, Appointment of Ralph Rose at F. W. C. Annual Meeting

Despite wintry weather, 75 Friends from widely scattered areas gathered in Washington, D. C., January 22-24 as guests of Florida Avenue Meeting for the annual meeting of the American Section of the Friends World Committee and Fellowship Council. The merger of these two groups, which has been in preparation for the past three years, became an actuality at the first business session.

Another piece of good news is that Ralph A. Rose, formerly of the American Friends Service Committee staff, has accepted the offer to open a Friends World Committee field office in the Mid West in September, 1954. This means that visitation and interpretation can be extended far beyond anything that has been possible in the past. Ralph Rose hopes through visitation to build bridges between the various Friends groups, to help nurture the small unaffiliated meetings, to aid traveling Friends, and to promote inter-Yearly Meeting conferences as they come along.

The meeting brought echoes of Friends' work at the United Nations; the recent visit of Errol T. Elliott and Charles A. Lampman to Africa, the Middle East and Europe; the work of Young Friends; the Wider Quaker Fellowship; new Meetings; intervisitation and publicity.

The committee in charge of conferences reported detailed plans for the gathering of fifty Friends at Scattergood Friends School April 2-4 to confer on civil liberties. The announcement of this conference, listing fifteen significant questions, was distributed. The conference committee plans to meet again in March to start definite plans for the proposed all-American Friends Conference in 1957.

Allen J. White and Errol Elliott were again selected as co-chairmen of the Executive Committee. The next meeting of the Executive Committee is called for March 20 in Wilmington, Ohio. Alexander C. Purdy was selected as Chairman of the new organization, which was formally organized as Friends World Committee, American Section and Fellowship Council. Executive Secretary is James F. Walker.

Visitation plans brought forward at the meetings included those of Ferner Nuhn, a member of Claremont Monthly Meeting and Pacific Yearly Meeting, who expects to visit some new Meetings on his way east to Pendle Hill this summer; Howard H. Brinton, who will return from Japan at the end of the summer and may visit some Meetings on his way across this country; and Percy Bartlett, a member of London Yearly Meeting who is expecting to be in this country attending the World Council of Churches Assembly at Evanston, Illinois, and will have a week free for some visits.

A *Hospitality Directory* is being prepared by Joanna Ayers, 1515 Cherry Street, Philadelphia 2, Pa., which will aid in "intervisitating." Names of Young Friends (and others as well who have an open door and like to be visited) in this country and others will be included in the directory as an aid to travelling Young Friends and those concerned with visitation.

The *Quaker Men* page is omitted from this issue, but will be in the next two issues of *The American Friend.*

THE AMERICAN FRIEND - Old Series, Vol. LXI, No. 4 New Series, Vol. XLII, No. 4
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD AT 22 SOUTH STATE STREET, ELGIN, ILLINOIS
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
James C. Matchett ..... Chicago, Illinois
Chairman of Council and Board
Edward A. Nusbaum ..... Richmond, Indiana
Secretary-Treasurer of Council and Board
Asher Woolley ..... Richmond, Indiana

EDITORIAL COUNCIL
D. Elton Trueblood ..... Richmond, Indiana
Dorothy Lloyd Gilbert ..... Guilford College, North Carolina
Ashton M. Otis ..... Whittier, California

SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Elgin, Illinois, under the act of March 3, 1897

Editorial . . . .

Safari in North Carolina

Africa, in words as well as in concern, made a "safari" out of our recent visit to North Carolina. We were invited to tell the Africa-Jordan stories as well as to present the regular United Services of the Five Years Meeting. North Carolina, being at some distance from our headquarters in Richmond, requires less frequent though longer schedules of visitation.

One cannot travel far among Friends of that area without being impressed by the amount of building by Friends Meetings that is going on the year around. New buildings, well constructed, convenient and modern in their appointments, characterize many of the Friends Meetinghouses and parsonages. We cannot tell about all of these, but the one at Goldsboro, depicted in the Friendly Fellowship pages of this issue, is an example.

Good news greeted us one morning in the local paper—a new dormitory for girls was being given by B. Clyde Shore, prominent Friend of North Carolina, to Guilford College. While speaking to the College Chapel, we contemplated the power that can arise from such linking of the Friends of the Yearly Meeting and the College. Dreams are being fashioned and fulfilled at Guilford.

Here is another illustration of the "mustard seed" and its growth. A Meeting under the leadership of its minister, Harrison Hinshaw, started with a fifty-seven dollar project for Christian Education equipment that ended in an eleven thousand dollar building of which the entire community of Hood Swamp is proud and by which that community is being served.

We followed some of the footsteps of Ellen Robinson, President of the United Society of Friends Women, and found considerable interest in the U. S. F. W. Conference in Whittier next May 8-12 as a result of her visit. We tried to tie men also into that lively project as a Quaker hegira to California. Elsewhere in these pages is a picture and reference to that conference of women Friends.

Even before we mentioned Africa and the special education needs we were informed that over $2600 had already been raised. Interest in Africa is high. It is evident also that Friends were concerned for the regular United Services by which all special efforts find a foundation and ultimate security.

If space allowed it, much more could be written about North Carolina activities and people, of which the above are symbols. The idea and even the word "Advance" is written all over the Yearly Meeting program.

When Feeding Is Politics

So long as Santa Claus stays mythical and symbolic he will be loved. Let him take on flesh and blood and his motives will be questioned at once. Indeed they might well be, for he cannot take on flesh and blood without taking on the mentality to which flesh is heir. So long as he is ethereal, children and adults can fashion and refashion him according to their hungers or ideals—he is *theirs*.

It is difficult both for the giver and the receiver when a world ill balance makes one nation depend upon the abundance of another. It is not respect for a giver that is needed, but *self*-respect for everyone. To win their bread by their own hands and their ideas by their own thinking—these are essential to a strong people. The basic answer, therefore, is to develop sources of supply everywhere. It is the democracy of self-help that creates an atmosphere for international friendship.

Food as a tool of reconstruction is important, but as a weapon it fails, precisely for the reason that it is *intended* as a weapon. Its wounds are sometimes deeper than those made by the sword, for they are of the mind.

We should feed hungry people, as in the case of the East Germans. *Why* we feed them finally catches up with us either in the form of friendship or enmity. It is strange but true that *purpose* makes so great a difference in every act of our lives, personally and internationally.

The Birth of a New Day

How painful, how slow, the death of an age! How reluctantly men acknowledge the requirements of a new day!

At no point in our political life is this more evident than in the question of the sovereignty of a nation. Little do men realize that their national sovereignty is lost, not primarily by the enactment or absence of legislation, but by the sheer facts of economic relationships and the growing political interdependence of all nations. Our own zeal for a higher standard of living, a standard created by materials from many areas of earth, has led us to this gadget age which we enjoy.

We have in large measure adjusted in a material sense to the new age, but emotionally we are lagging. Knowing this, the politician can appeal to our emotions rather than tell the plain facts of international realities. If we are told that we are being tricked into a loss of our sovereignty we are likely to rise in self defence, asking for protective legislation. Whether the legislation truly protects us or not, we feel secure in the thought of it. It may be a false security in which the major facts have not been changed by our legal language.

It is a case of trying to keep our world cake and eat it too. If we want complete sovereignty, then

we must prepare to pay for it all along the line—giving up much of our present material comfort and reverting to the economics of a dead day. On the other hand, if we want a better world, then we must turn in the other direction, fully knowing that in submitting our own future to world opinion, and some measure of world control, other nations are doing the same and that in so pooling our welfare we ultimately save ourselves.

This is not to say that the time has come for throwing all national self-determination to the winds. While it is true that we are moving toward "one world," it is equally true that we must move *sensibly* toward it. This new world must grow under the concern and the experience of growing people. It will be abortive in the degree that we are not prepared in nerve, sinew and wisdom for it. It will be a success in the measure that we awaken to the simple facts of life and prepare ourselves for the inevitable.

This is the central struggle of world politics—shifting the accent from the old day to the new. This is the twentieth century and we are well advised that we cannot secede from it. The movements toward that day are somewhat like a game, with rules that apply to all participants, win or lose at a given moment in the game. We cannot create rules that penalize other participants while giving us special concessions. We are all in it, the rules hold and history like an umpire finally calls the plays.

The Christian gospel cannot be called in to pass full judgment on every act, every piece of legislation of a given year, every political move or opinion, but there is no doubt where that gospel stands and what it says where principles are at stake. It declares unequivocally, "God so loved the *world*. . . ."

E. T. E.

Keeping Pace With Today's World

The Role of Friends in Growing Communities

By Kent R. Larrabee

ACROSS the nation there are Friends Meetings in hundreds of communities that are experiencing unprecedented population growth. Much of this is made possible by amazing new methods of pre-fabrication and site-fabrication building, the evidence of which has only become significant since World War II. Into many of these new "communities-of-the-future," literally thousands of in-migrants move in a short period of months; but often without churches, schools, social centers, and service agencies to meet their needs. If there are Friends groups near-by, here may be a challenging opportunity for them to meet human needs and give witness at the same time to the testimonies of the Society of Friends.

As Quakers, we will tend to become ingrown, and fearful if we merely watch apprehensively the snow-balling population forces growing up around us. A new vision of our relationship to the changing social scene is necessary.

To illustrate: Two years ago the United States Steel Company began to build the most modern integrated steel plant in the world at a cost of more than a half billion dollars. This has been done at Fallsington in lower Bucks County, Pennsylvania, once a thriving stronghold of rural Quakerism. The results have been electric. Already, on both sides of the Delaware River, 285 additional industrial plants are either in the process of developing or greatly expanding their facilities.

Kent R. Larrabee is Executive Secretary of the Friends Service Association for the Delaware Valley with offices at the William Penn Center, Fallsington, Pa. He entered this new and challenging field of Friends service after five years as pastor at Unadilla and Farmington Meetings in New York Yearly Meeting.

To keep up with the demand for shelter, the building industry has been working at a furious pace. Sprawling housing projects, such as Levittown, with a planned population of 70,000, are mushrooming into existence. This rapid expansion is destined to bring in 100,000 new people in less than three years time and population experts predict that in ten to twenty years the new population may well be more than a million.

To local Friends in nearby communities these developments could have been simply overwhelming. They could have all sold their property at high prices and escaped the "monster" by moving away; but a few had the vision of the opportunity which awaited Friends in the midst of this change. Clarence Pickett was one of these, and, in his William Penn lecture for 1951, he challenged Friends, "Shall we see a great polyglot of American workers and their families move into that community completely unconscious that such a body as the Society of Friends exists with its conception about the sacredness of human personality?"

Taking up the challenge, local Friends began to develop the vision. A committee was formed to work out the way in which Friends might meet the needs of the new population, and today, twelve months later, the Friends Service Association for the Delaware Valley, is the result.

Friends Realize the Need

Area Friends found themselves feeling the effects of what is undoubtedly one of the fastest growing communities in the world. (Levitt & Sons averages a completed house every 17 minutes, and more than seven thousand of them are being lived in after only eighteen months of operation.) The building of a new community of this size would ordinarily take generations of time, and even then, it would be difficult for community services to keep up with growth. In America's number one community, however, the work and development of fifty years or more is being compressed into three or four. This is modern technology at its fastest pace, staggering the imagination.

The effects of all this upon people are overwhelming. The school system struggles under a student load that is two to three times what it was a few months ago. Rural churches are inadequate and religious groups are trying to get organized in houses and fire halls. Health, welfare, and recreational services, which were present before in only token force, face an impossible

ısk. Old political lines are no longer dequate, but to change a system of ıcal government which has been enenched for generations is expecting ıo much of the old families who lready tend to resent the intruding ırces which have all but changed their ıode of living and system of rural alues.

Minority Groups Suffer

This new "steel area" has suddenly ecome a testing ground for democracy ith tremendous national significance. . S. Steel is now hiring Negroes and is estimated that eventually this ıinority group will make up from 10 ı 20% of this plant's labor force of bout 6,000 men. Other industries will lso be hiring Negroes, so that it is easonable to expect in the near future ıat 2,000 or more Negro families will ant to find homes near their place of mployment. But in the midst of a ommunity which has been traditionlly integrated, practices of segregation re rapidly becoming entrenched. No egro families have been able to buy omes in Levittown or Fairless Hills. or all practical purposes these families re deprived of the right to live in the ommunity where they work and must eturn to the depressed areas of Philaelphia or the slums of Trenton at reat inconvenience and without the rivileges and joy of living in the new ommunity.

Strategically located at the heart of his new development is the old South Meeting House at Fallsington, erected ı 1789 on the grounds where William enn once worshiped while living five iles away at Pennsbury Manor. Since he Falls Meeting was united a few ears ago, this building has not been sed except for First Day mornings uring the summer months. Here was unique opportunity for Friends to put his idle property to use toward the olving of some of the tremendous roblems with which the community as faced; and although sentimental ttachment to the historic and beautiful tone Meeting House ran very deep ith some Friends, it is to their credit hat they too caught the vision and raciously and hopefully consented that he building be used to help meet comunity needs. The result is the William enn Center, the remodeling and operaion of which is one of the projects of he Friends Service Association.

The F. S. A. Reaches Out

A Friendly Visitors Program was set p in which volunteers from local Meetings called at the homes of new amilies moving into the housing rojects and trailer parks. The purpose: , to make these newcomers feel that hey were warmly welcome into the life of the whole community; 2, to give practical information about community resources; and 3, to be of assistance in meeting neighborhood or individual problems.

Through this concerted program of visitation we found trailer camp women craving some form of community organization within their camps, but not knowing how to go about it and without having a place to meet. We found that the Jewish Brotherhood and Sisterhood of Levittown were having to call off their meetings because they had become too large to meet in the homes and had no other place to go. We found a local dramatics group struggling to be born but with no place to practice or build scenery. In each case we have been able to be of concrete help in developing programs and arranging for space around real felt needs. Thousands of young parents, used to being vitally active in community life back home, are craving for something worthwhile to do. When we instituted our Fellowship Arts program as a way of bringing all races and religions together we expected ten or twelve for the beginning course in painting. When seventy people came the first night, we were more convinced than ever of the opportunity of Friends to speak to the need for creative self-expression while at the same time establishing right patterns of community relations. The organization of nurseries and kindergartens, week-end work camps for young people, work with surveys and census, collecting clothing for overseas, friendship parties, a program of Incident Control to check the growth of prejudice in the area, adult work projects to repair the William Penn Center, a program to establish the pattern of open occupancy in housing projects, and providing space for other community groups, help to fill out our current program of Friendly service.

The Spiritual Witness of Friends

The Society of Friends has a dynamic and challenging message for the world and when local Friends have a warm and compassionate spirit and are unselfishly dedicated to serve, it is inevitable that newcomers will be attracted to our midst; but it isn't likely that it will be overnight nor that they will flock to our doors. When we are true to our testimonies, we do not have a religion of easy acceptance, nor would we want it any other way. Nevertheless, there are several new families from the housing projects attending local Friends Meetings.

In addition, the new community is becoming increasingly aware of what the Friends believe in and why; of what they do and how they do it. All of our work with the community has purposely endeavored to include all races, all religions and all residents whether old or new. The William Penn Center is not to become just another social work center, carrying on services that other agencies are able and perhaps better equipped to do. Our primary job is to break down barriers between people and build the bridges that make for integrated living. That is why F.S.A. sponsored programs seek always to be inter-racial, inter-faith, and inter-community where industry is not set against labor, nor white against Negro, nor Christian against Jew, nor the old residents against the new, nor the home owner against the trailer dweller, nor one housing project against another; but where all are united toward recognizing the "sacredness of human personality."

A Grass Roots Pattern Emerging for Friends Service

The Delaware Valley situation is a unique and dramatic one because of its scope and intensity; but the same needs and opportunities are to be found in varying degrees in many communities across the states where there are local groups of Friends. Can the same practices which have brought such wide respect for Friends around the world be practiced effectively in the back yards of Monthly Meetings and Friends churches? Can Quarterly Meetings, Joint Committees, or even a single Monthly Meeting sponsor its own "miniature A.F.S.C." or program of Friends service? If such a movement should take hold within the Society, is it possible that this could do for our growth and vitality in the next thirty years what the A.F.S.C. has done in the past?

Of this we are sure: where projects of this sort are begun with vision, and courage, and reliance on spiritual resources, they cannot fail. More and more, as newcomers become acquainted with the service of Friends, they will come to us and inquire as they have been doing around the William Penn Center, "What is the motive for your service?"; and that will be our opportunity to explain the vital testimonies and witness of Friends to all mankind.

This week, February 21-28, is being observed as Brotherhood Week by the National Conference of Christians and Jews, under the theme, "Brotherhood Begins in Men's Hearts." A *Pledge Brotherhood* campaign directed by George M. Houser emphasizes February as brotherhood month. The National Council of Churches also entered into this emphasis with February 14 as Race Relations Sunday.

Pictured here is the Great House at Clermont, which serves as administrative headquarters for the Friends Educational Council of Jamaica, and also as a dormitory for the boys of the school. It is one of the centers of Friends work in Jamaica.

Meeting New and Old Friends in Jamaica

By Charles A. Lampman

Charles A. Lampman, who was appointed Executive Secretary of the American Friends Board of Missions in September, 1953, is becoming rapidly acquainted with Friends in other countries. In late September, he set out for a two month visit to Friends work in Kenya, Africa; and Ramallah, Jordan. Shortly after returning to the Central Offices at Richmond, he left again for a month's visit to Friends in Jamaica and Cuba. Here he reports on the people and the places he visited during the Jamaican portion of his recent trip.

SINCE 1881 Friends have participated in organized missionary activity in Jamaica. In that year Evi Sharpless, backed by his own Yearly Meeting (Iowa), carried out his desire to go to Jamaica on an evangelistic mission. The work began in an effort to minister to the under-privileged or to people who were treated unjustly.

Friends had gained an earlier foothold on the island than that, however, for George Fox visited Jamaica in 1671 for the purpose of encouraging Friends whom he found in large numbers. "There was great convincement in the island," he wrote, "and many received the truth; some of whom were people of account in the world. We had many meetings there which were large and very quiet." There was no trace of this movement by 1850, for no permanent organization was effected.

It is now my privilege to be visiting in Jamaica Yearly Meeting in the interests of the Five Years Meeting through the American Friends Board of Missions. I am sitting by the window of the Mission House at Seaside which overlooks the beautiful Carribean Sea. Windows are open on both sides of the room even though it is a January day, and I find myself perspiring in the tropical climate. One discovers that a two-weeks' stay is altogether inadequate if one intends to get a clear picture of the Jamaican Friends. However, even the limited span of time affords one an opportunity to sense the nature of our work here.

One of the pleasures toward which I had looked with a great deal of anticipation was that of meeting the few Jamaican Friends whom I had met while serving University Meeting in Wichita, Kansas. Many Jamaican Friends had come to the United States to study in other centers of learning. But these I knew, and had followed with a great amount of concern. It is encouraging when students from our various missions around the world go to the United States or England or Europe to study with the express purpose in mind of returning to serve their own people. Therefore, on the very day in which I landed at Kingston, I was taken by my Friends who met me at the airport (Logan Smith family and the Arthold Latham family) to the home of Dr. Donald Vincent, a dentist who was a student at Friends University during my stay there. Donald has established his office in his home in Crossroads, bordering Kingston, where he lives with two of his brothers who are employed in the capital city.

The next day it was my privilege to speak at morning prayers to the children of the Continuation School at Highgate, connected with the Friends Educational Council. Ena Da Casta, a Friends University student of recent years, is principal of the school. She has two assistants who help in the training program for the 58 students enrolled. Twenty of the students are residents of the Lyndale Home for Girls. A few boys from the Swift-Purscell Home attend the school.

When my visit brought me to Happy Grove School, near Hectors River, which is a Friends boarding school, I had the happy privilege of shaking hands with Doris Philp, whose training in a Friends College prepared her to teach science in our Jamaican Boarding School. Also my first Sunday morning here was spent with Friends at the Dover Meeting, of which Charles Vincent is the pastor. Charles and Mabel Vincent went to school at Friends colleges in America—Charles at Friends University and Mabel at William Penn College. The latter I had met when she was visiting their son, Donald, at Wichita, Kansas. They have served faithfully in Jamaican church work for a number of years. This does not exhaust the list of young people who have prepared themselves for places of service in Jamaica and who are now serving in places of responsibility on behalf of their people. One important factor which we cannot overlook is that the Society of Friends has made a worthy contribution in the motivation of these young lives for service.

The two families appointed by the board to serve with Friends in Jamaica are playing a very significant role in the development of our Society in this West Indian country. Logan Smith is principal of the Friends Educational Council at Highgate, and is superintendent of Jamaica Yearly Meeting. The latter responsibility requires his keeping in close contact with the fourteen Monthly Meetings and his supervising and co-ordinating the work of the various boards and committees of the Yearly Meeting. Institutions under the jurisdiction of Friends Educational Council include the Swift-Purscell Home for Boys, the Clermont Elementary School, the Lyndale Home for Girls, the Continuation School, the

Woodwork Department, Friends Craft Industries, Clermont Farm and the Quaker Dairy. The Highgate Meeting, under the careful shepherding of Zephaniah Cunningham, contributes to the spiritual life of the boys and the girls in the above-named institutions. The Annual Report of the Board of Missions states facts and figures relative to the work of this expanding organization. Suffice it to say that here is a program that is doing much to meet the needs of Jamaican youth. The Council is confronting many urgent needs in building repair and other administrative problems and it is not yet all that Friends would want it to be, but it can become more effective through the years if Friends will keep their concern alive.

Logan and Opal Smith came to Jamaica with their family in September, 1951. Their daughter, Betty Lou, 14, is going to school at Hagerstown, Indiana, and is living with Logan's brother, Horace. William G., 11, is now a boarding student at Happy Grove. Thomas, age 9, lives at home, and attends the Clermont Elementary School. Logan Smith testifies to the usefulness of the new truck, the purchase price of which was furnished by the Indiana Yearly Meeting United Society of Friends Women.

The Latham Family

The Arthold Latham family came to Jamaica in September, 1953. Marilyn, 7, attends the Seaside Elementary School. Her best friends include one child of oriental descent, one of East Indian descent and one Jamaican Negro. Close to 300 children crowd into a one-room school building where the headmaster and his six assistants try to teach the eager young students. Sally, 4, and Raymond, 2, find adventurous opportunity in Jamaica. The Lathams live in the mission house, or Seaside parsonage, which formerly had been occupied by the headmaster of Happy Grove. There is no electric power running to the house, which places the family at some inconvenience.

Three Meetings regularly benefit from the ministry of Arthold Latham—Seaside, Amity Hall and Longroad. On the first and third Sundays, he is in charge of morning services at Seaside, Sunday School and church in the afternoon at Longroad, and evening services at Amity Hall. The second and fourth Sundays are spent in morning services at Amity Hall, afternoons at Longroad for Seaside Christian Endeavor or Hectors River Sunday School, then evening services at Seaside. Monthly Meetings and meetings on Ministry and Counsel are held on Sundays as well. Arthold also teaches two regular classes in religion at Happy Grove, plus allowing time for personal counselling with the students. Other duties include prayer meetings, committee meetings, Young Friends activities, prayers at Happy Grove alternating between the boys and girls. Much visitation in the homes of the people has to be done as well.

The Fifth Gospel

Meetings are being held with the Yearly Meeting Evangelistic Board, the Board of Governors of Happy Grove, the Friends Educational Council, the Yearly Meeting Finance Committee, the Permanent Board of the Yearly Meeting—all of these during my visit here. One very interesting session was also spent with the staff of Friends Educational Council when they met for Retreat at the beginning of the new term. The theme of the Retreat was "Becoming the Fifth Gospel." What an important thought that is for all of us—"What is the Gospel according to you?" Many members of the staff expressed what their aims were for the year as they looked in the direction of "Becoming the Fifth Gospel."

A SET OF QUAKER PICTURES

A set of twelve 8½ x 11 pictures has been issued by the Christian Education department of the Five Years Meeting for use with two Sunday School publications. The new book for Junior High's, "My Part in the Quaker Adventure," and the Junior Quarterly put out by the Children's Department for this quarter have sponsored the set. Pictured in the series are the new Five Years Meeting office building, Pendle Hill in England, Friends House in London, George Fox, Swarthmore Hall in England, Race Street Meetinghouse in Philadelphia, Jordans Meetinghouse in England, the cell in Lancaster Castle occupied by early Friends, and reproductions of four paintings, "The Presence in the Midst," "None Shall Make Them Afraid," Marcus Mote's study of Indiana Yearly Meeting in 1884, and the study of Elizabeth Fry ministering in prison.

The set of twelve pictures can be purchased at the Friends Book and Supply House, 101 S. 8th St., Richmond, Indiana, for fifty cents per set.

Christmas Gifts for the United Services Budget

For several years the Five Years Meeting office has encouraged the use of a Sunday during the Christmas season as an opportunity to give a special offering for the United Services Budget. This year, eight of our ten American Yearly Meetings responded and sent requests for the special envelopes or indicated that they would provide their own. In 1951, we sent 995 envelopes to 11 Meetings; in 1952, we sent 3727 envelopes to 42 Meetings, with 18 other Meetings providing their own; in 1953, 64 Meetings received a total of 5787 envelopes, with 9 others using other methods for the offering.

Although much of the money received from these collections went through the regular channels, most of those Meetings participating reported directly on the amount received, a total of $3650.89. The gifts came from large and small Meetings, urban and rural. It might be considered a "spot check" of the Five Years Meeting family, as the Meetings cover a wide area. We list the Meetings by Yearly Meetings, alphabetically, in acknowledgement of their helpful cooperation and generous response to the needs of their work through the United Services.

Baltimore Yearly Meeting
Fisherlown, Lincoln

Indiana Yearly Meeting
Amboy, Bloomingdale, Bluff Point, Carthage, Center, Fountain City, Greenfield, Little Ridge, Maple Run, New Castle, Richmond First Friends, St. Mary's, Traverse City, Van Wert, Wabash, West Richmond, West River

Iowa Yearly Meeting
Back Creek, Center, Hickory Grove, Honey Creek, Lynn Grove, Oskaloosa, Stockport, West Branch, Woolson

Nebraska Yearly Meeting
Central City, Deer Trail, Denver

New England Yearly Meeting
Fall River, Hartford, Lynn, Oak Street Portland, Sandwich, Smithfield

New York Yearly Meeting
Collins, Gasport, N. Ferrisburg, Poplar Ridge, Poughkeepsie, Unadilla

Western Yearly Meeting
Amo, Carmel, Friends Chapel, Hemlock, Hortonville, Indianapolis First Friends, Indianapolis Second Friends, Marion First Friends, New London, New Salem, Noblesville, N. Buckeye, Paoli, Pleasant Grove, Russiaville, Sand Creek—Azalia, Vermilion Grove and Elwood, Watseka, West Middleton, West Newton, Westfield

Wilmington Yearly Meeting
Friendsville, Harveysburg, Highland, Jamestown, Knoxville, Newberry, New Burlington, Oak Grove and Three Points, Wilmington

This is not the full picture of the Christmas gifts to our work. Many Meetings took offerings and sent them through the regular channels, or gave to specific needs such as the Beeson Travel Fund, the Africa Secondary School or other concerns. Our purpose is to inform Friends of the widespread interest and generous giving that prevails among us. The need is exceptionally great these days, and will require exceptional giving. The trend is upward, for which we are truly grateful.

THE LAW OF LIFE

Howard Yow

A group of girls from the Lirhanda Intermediate School sing at a session of East Africa Yearly Meeting of Friends.

The law of nature—the law of God—is **Grow** or **Die.** Either we climb or slip backward; we deepen our lives spiritually or we become more shallow; we lift our vision and extend our service, or we become ingrown, self-centered and we decline.

"I place before you life and death—
Therefore choose life."

Which way shall we go? First of all, which way **am I** going? Which way is **our Meeting** going? Are we deepening in our spiritual lives together? Is our Meeting for Worship growing more vital?

Are we becoming more concerned for the Church-at-large, of which we are a part? Is our vision being lifted to see beyond our needs—to care more for our Yearly Meeting, our Five Years Meeting and our United Services?

"He who would save his life must share it."

Here are those United Services, and they are ours—the channels by which we strengthen ourselves and reach a helping hand to others: Evangelism, The Advance, Missions, Peace, Christian Education, and the other fields.

What is the record of my support and of my church for 1950, 1951, 1952, 1953? Is it upward? What will it be on March 31, 1954?

United Services Budget

Advance	$ 5,800.00
Board on Evangelism, Stewardship, Ministry	4,350.00
Promotion	4,550.00
Board on Christian Education	19,600.00
Board of Missions	82,600.00
Board on Peace and Social Concerns	10,400.00
General (Aged Missionaries and Ministers, Subsidy for Sunday School Literature, Promotion, Reserve, etc.)	12,700.00
	$140,000.00

What is my part in this?

I will make my own contribution larger. I will bring the question of support before my Meeting. My own life will be deepened spiritually and our Meeting will be more vital if, out of genuine concern to bring in Christ's kingdom, we share through prayer and finances the gifts of God to us.

The goal: $140,000.
The year's end: March 31.
The United Services of
The Five Years Meeting of Friends
101 South Eighth Street
Richmond, Indiana

Correspondence

MORE ON THE LOOK ARTICLE

o the Editor:

We wish to express our appreciation or your open letter to Look Magazine egarding the article of December 1 alled "What Is a Quaker?" and also ne letter of Lewis Hoskins of the ..F.S.C.

Though I belong to a non-pastoral roup, my background was Five Years Meeting, so I think I understand some- hing of both points of view . . . It was one sided picture.

The article was especially unfortu- ate at this time when Friends are get- ing together as never before through .F.S.C. activities and various confer- nces all over America.

John W. Dorland
85 East Orange Grove Ave.
Pasadena 6, California

A LETTER FROM AFRICA

Below we print excerpts from a let- er Edith Ratcliff, our nurse in Kenya, ent out to friends and relatives early n January of this year.

This new year certainly has started ut with a bang. Never have we had o many patients as we have had this ast week. One morning we had 135 atients. Another day 124, then 129.

Yesterday morning Dr. Horst Rothe vas making rounds to see all the pa- ients. He did all except one ward and e quit. He said he just couldn't do hem justice without a break, so he vent along yesterday afternoon and aw them. Then he did a lot of X-Rays. The X-Ray machine certainly facili- ates matters these days. People come n complaining of pain in their chests. Dr. Rothe can screen their chests and see if there is anything wrong. He can do so many wonderful things with the machine. We will never be finished saying thank you to everyone who helped to make it possible for us to have it. I think the Africans appreci- ate it also. It is surprising how many of the T.B. patients come back for their monthly check-ups. Some of them really look well when they come back. Of course some of them have to be re- admitted for further treatment. Our twelve bed T.B. ward isn't anywhere near large enough to accommodate the patients.

The Lord has been very good to us during the past year. There has been nothing to worry about in this imme- diate section. It is very difficult to imagine that such awful things are go- ing on about two hundred miles away. There are a few things going on in the area that might possibly lead to some- thing if they are not settled in the right way.

Edith Ratcliff
Friends Africa Mission
Kisumu, Kenya

THE LIGHT TOUCH IN A MEETING FOR BUSINESS

To the Editor:

The business meetings of Hartford (Connecticut) Meeting have always been interesting and in no way dull. Besides being most carefully prepared, they are spiced with humor. The fol- lowing pleased several of us so much and so completely pictures the prob- lems and the eternal good humor of our ushering committee that I pass it on to you for publication, if you think it worthwhile. An Adult Discussion Group meets at ten on Sunday morning in the library—which may clarify the "1000.5" who crowd into the meeting for worship from the adjoining library room at 10:59!

Marguerite Crespi Marsh
Hartford, Connecticut

REPORT OF THE USHERING COMMITTEE—1953

Your Committee with the help of other honorable Friends carried on the following duties in the past year:

1. Met and shook hands at the door of the Meetinghouse with 5,280 attend- ers, enough if placed back to back would reach a mile;

2. shooed out of library into the Meeting Room at 10:59 a.m. 1000.5 per- sons;

3. baby-sat with 333 children and one dog;

4. overheated the Meeting Room two First Days and underheated it forty- nine First Days;

5. took instructions on how to do its job from umpteen persons;

6. was told five different ways to set the temperature switch and expect to get the same results;

7. took responsibility though didn't do it for smoking up the room twice;

8. invited every attender to dinner and if he didn't bring food told him to bring his friend next time—without food;

9. accepted with many thanks the help and consideration of Paul Butter- worth;

10. was happy to be able to serve the Meeting and suggests that the next committee be given opportunity to fol- low the dictates of its conscience, only.

Respectfully submitted,
Arthur Spencer

ATTITUDES ON PEACE-MAKING

The following letters came to Merton Scott in response to his article apprais- ing the Detroit Peace Conference held in December 1953. The third letter is Merton Scott's comment on the letter from Howard Kershner. Lyle Tatum is Executive Secretary of the Central Committee for Conscientious Objectors. Howard Kershner directs the Christian Freedom Foundation. Merton Scott is Secretary of the Board on Peace and Social Concerns of the Five Years Meeting of Friends.

Dear Friend:

This is just a brief note to say that I thought your appraisal of the De- troit Conference printed in *The Amer- ican Friend* for January 14 was excel- lent.

Lyle Tatum
Philadelphia, Pa.

Dear Friend:

You are profoundly right in the next to the last paragraph of your appraisal of the Detroit Conference which ap- pears on page eleven of the current is- sue of *The American Friend* (January 14). Merely desiring peace is accom- plishing little. We must discover the causes of war and direct our efforts to removing them.

I believe that the main cause of war is the thwarting of the movement of men, money and goods from country to country in accordance with changing conditions, by strongly centralized government seeking to establish na- tionalism, cartels, tariffs, quotas, non- interchangeable currencies that pre- vent the movement of money and goods in the process of supplying the needs of the people, create shortages, and the inability of peoples to live within their borders. The pressure thus created fi- nally explodes in war.

I should be glad to hear your views of this matter.

Howard E. Kershner
New York City

Dear Howard Kershner:

Thank you for your expression of appreciation. We are certainly in agreement on the necessity of discov- ering the causes of war and directing

(Continued on page 62)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

When Peoples Speak to Peoples, by Harold E. Snyder; American Council on Education; 206 pages; $3.00.

The author's deep concern in this book is to give encouragement and guidance in helping peoples speak to each other across national boundaries, and in helping to develop the human element in international relations. The information and suggestions he gives are based largely on the author's experience as director of two American voluntary agencies which were organized to give educational and cultural assistance to the devastated countries of Europe following World War II.

In Part I, the author tells the story of these two organizations, the reason for their formation, their coordination of the cultural activities of voluntary organizations working in the field and their cooperation with government agencies doing the same general type of work. From the clearer insight derived from this work, the author presents an evaluation of the role of voluntary action and makes concrete suggestions for better coordination of efforts and more effective programs.

Part II is designed as a manual or action guide for the use of voluntary organizations and educational institutions which are attempting to develop sound programs of international cultural relations. Twenty-five specific types of projects or activities are described and outlined, grouped into five main types: interchange of individuals, interchange of groups, interchange of materials, affiliations, and miscellaneous approaches.

This book should appeal especially to Friends, since the author is a Friend and since Friends have long been active in these types of programs. The Service Committee work is mentioned several times in the book.

Alice Wagner Spurrier

Ghosts of the Mohawk and Other Stories, by Anna L. Curtis; Island Press Cooperative; 92 pages; $2.75.

A popular hour at New York Yearly Meeting each summer recently has been the twilight story hour with Anna L. Curtis. In traditional Quaker dress she appears after dinner and, seating herself on the lawn, is surrounded quickly by boys and girls, with a generous sprinkling of adults. Her stories of Friends of other days, especially during the American colonial period, are greatly enjoyed. Some of these were published recently under the above title. Of these fifteen stories, all based on historical events of the 1621-1813 period, about half relate experiences of Friends with their American Indian neighbors. They follow the trail of the pioneers, from Massachusetts to Ohio, from the friendship of Massasoit to the hostility of Tecumseh.

This is a book all ages will enjoy and is an excellent gift book for children. *Stories of the Underground Railroad* was an earlier collection by the same author.

Ruthanna M. Simms

TWO QUAKER PLAYS

Two Quaker plays by Rosalie Regen which have been successfully performed in local Friends Meetings are "Master John," a play about John Woolman, and "Rufus Jones and the Gestapo." "Master John," reprinted from the *Friends Intelligencer* is ten cents a copy; "Rufus Jones and the Gestapo," a short-play reprinted from *The American Friend,* is five cents a copy, rather than fifteen as previously announced. Both can be obtained from the Friends Book and Supply House, 101 S. 8th St., Richmond, Indiana.

POETRY CONTRIBUTORS

Catherine Cain, Centerville, Indiana.

Grace Shilling White, P. O. Box 603, Crestview, Florida.

Lucia Trent, Box 2032, San Antonio 6, Texas.

Lucile Chandler, 968 17th Ave. S.E., Minneapolis 14, Minn.

BROWN WINTER

No verdant screen of summer leaves
Nor purity of snow
To hide apparent lifelessness
Or cover earth's gnarled ugliness:
The world must see and know!

Even so brown winter comes to me—
And, stark and bold, reveals
The twisted shapes of discontent,
The grotesque forms of self-intent:
No mask or shield conceals.

But snow and spring will come, will change
The brown to white or green:
Earth—and I—with truth disclosed,
By winter's honest light exposed—
Shall be more lovely-clean.

Catherine Cain

SHADOW AND LIGHT

A live-oak casts its gracious spell
Across my yard all day:
Beneath, the shadow and the light
Like laughing children play.

Grace Shilling White

WINTER TREES

Stark twisted limbs against the sky at night
Spell out the syllables of strange delight.
Haunting are winter trees, whose silhouette
Has made a poem the heart cannot forget.

Lucia Trent

RADIANT ALCHEMY

The snowflakes fall, and frost each tree
With veils of lacy filigree;
In calm or storm they make no sound
As, feather-like, they touch the ground
Or lose themselves in lake or sea.

From Heaven's vast immensity
That holds the shining nebulae,
Like sprites of crystal, earthward-bound,
The snowflakes fall.

Their bright ballet is fancy-free
Like mute, though rhythmic melody,
While sculpturing each drifting mound.
A miracle lies all around
When, by some radiant alchemy,
The snowflakes fall.

Lucile Chandler

The Sunday School Lesson

Prepared by Russell E. Rees

For March 21

The New Commandment

John 13: 12-17, 34, 35
John 14: 21-24

A careful study of the Gospel of John reveals a change in the method of Jesus beginning with chapter 13. From open, and somewhat public acts, Jesus turns to a more deliberate attempt to instruct the disciples. It is significant that John does not record the story of the last supper as the synoptic Gospels do. He places emphasis upon other things, some at least not recorded by either of the other gospel writers.

The central event of the last evening together according to John was the washing of the disciples' feet. It is difficult to understand why this incident is not told by any other writers, for it seems to fit in so well with the spirit of Jesus. Why is this seemingly substituted for the institution of the Lord's Supper? Was it because the Supper had become so much a part of the practice of the church by the end of the first century that John did not feel it necessary to repeat? Or does it indicate that certain extravagances had crept into the observance, and John preferred to place the emphasis at another point? Or was it that John had lived for many years in Greek cities where the exaggerations of the mystery cults with their blood baths and meals including the use of blood had turned him against the practice.

The foot-washing provided opportunity to emphasize the importance of humility, and certainly is a fine introduction for Jesus' words about love as the fulfilling of the law. It is strange that so few of the churches, looking for a symbolic act, have carried on the practice of foot-washing.

If Friends were to practice a symbolic act at all the foot-washing would seem to be nearer their need than either the Lord's Supper or Baptism. But the truth is that even that act performed as a ritual must soon lose its significance. What Friends have held fundamentally is that it is the inner attitude and spirit that is all-important, and that the outward act cannot be anything more than a reminder or a stimulus. Unless the outward act is supplemented by the inward commitment, no real gain is achieved. It is only a step further to say that since it is the inward act which is important, the outward is not really needed at all.

The heart of the lesson and the heart of the Gospel is in the new commandment, "Love one another." This is not a symbolic act, or a ritual performance, but a real and sincere attitude toward other men. For Jesus it was the test of all one's sincerity. To claim obedience without love was to make questionable one's whole life. Humility and love are here wedded together in unforgettable fashion, and "what God hath joined together let no man put asunder." Instead of a foot-washing ceremony performed in the churches, what is needed is real humility in everyday life. The simple admonition to love one another and to live in humility seems to weather all storms and must be very near the heart of the Gospel.

Questions:

1. In what sense was the word of Jesus, "Love one another" a new commandment? Was there basis for it in the Old Testament?

2. Are there any symbolic acts which help you to "feel religious"? What is the real danger in any act treated as a sacrament?

For March 28

Jesus Strengthens His Disciples

John 16: 1-13

It is often helpful to try to place a writer in his proper historical niche, in order to better understand his writings. This is true of each Gospel writer, and especially is it useful in this portion of John's Gospel. It is supposed that the Fourth Gospel was written near the end of the first century and after most of the New Testament had been written. Thus the others Gospels were already circulated somewhat widely among the churches, and many of Paul's letters were also well known.

It is also to be remembered that the friendliness of the Roman Empire had now turned to open hostility, and many of the leaders of the church had fallen victim to the hatred of Nero and Trajan. Moreover Jerusalem had been largely destroyed and the little Christian movement, at first concentrated in Palestine, was now widely scattered.

Now read chapter 16 again in the light of these facts, and the meaning leaps out at you. The words of Jesus which sounded almost incredible when he uttered them, now appear prophetic. Terrible persecution would come, he said, and John could witness that it had already come! Those who kill you will think they do God's will, he said, and John could say, "See, it is true."

In the light of the truth of these prophetic words, other things Jesus had said began to come alive also. He had said that it was better for him to go away, for only then could the Counselor come in full power. While Jesus was at hand even the Disciples depended upon him too much. In his going away, they were driven to seek the help and counsel of the Spirit, the inward truth.

This reminds us of the saying of George Fox, who insisted that Christ had come to teach his people himself. There is always some danger in being too literal, even in interpreting the words of Jesus, lest we fail to see the spirit of the words he spoke. It is sometimes said that Jesus lived in such a simple society that his words cannot possibly fit our times and our need. But that is true only if one is too much a literalist. If one will seek the inward spirit of Jesus' teachings, he will find that spirit is not outdated.

Moreover Jesus recognized that even his close followers were able to see only a part of the truth, and that men would come to see much more of the implication of his words as time went on. I have many things to tell, but you are not ready for them. No man ever sees all truth at any given moment, but the Spirit of Truth reveals to us as we are able to bear it. It is important that we keep our minds open, not only for the truth historically spoken by Christ, but to the contemporary truth spoken by the Holy Spirit.

Seen even at the end of the first century, the words of Jesus take on deeper meaning. When originally spoken the words must have sounded extravagant and harsh. But the Counselor had come, and in time the value of the words increased. So we find with many of the words Jesus spoke. In 1954 they come with a fresh impact. History has moved on, opening new doors, new understanding, and in the light of this new understanding, the Counselor opens our hearts and minds to fuller truth. The early Friends (later ones too), honored the historic Christ, but they also honored the Living Word, the contemporary interpretations of truth. Perhaps this is the great message of this lesson.

Questions:

1. What is the relationship between "historic truth" and contemporary truth? If one seeks the truth for today, does that imply any lack of respect for historic truth? In what ways can the voice of the Holy Spirit be tested?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The Calendar of Meetings for 1954 has been published and is available from the Friends World Committee at 20 S. 12th St., Philadelphia 7, Pa. This leaflet lists the date, place and clerk of Yearly Meetings in all parts of the world, and the addresses of Friends Centers.

* * * *

W. Bruce Hadley, former pastor of First Friends Meeting in Richmond, Indiana, has accepted the position of Executive Secretary of the St. Paul Council of Churches, St. Paul, Minnesota. He has served as Executive Secretary of the Omaha Council of Churches since 1947.

* * * *

Jay Willis Beede, who has served Earlham College as Alumni Secretary since his graduation there in 1949, has resigned from that position to enter industrial work at the Belden Company. He and Louise Maxwell Beede and their two children will continue to live in Richmond.

* * * *

J. Passmore and Anna Griscom Elkinton of Swarthmore, Pa., are visiting among Friends during February and March. They expect to visit and show their pictures of Japan in Baltimore; Sedley, Va.; Murfreesboro and Woodland, N. C., and several places in Florida before spending a month at Clearwater, and then driving to Wilmington, Ohio, for the March 20 meeting of the Friends World Committee.

* * * *

Douglas V. Steere of Haverford College is the new chairman of the Pendle Hill Board of Managers. Robert Yarnall, who has been chairman since the establishment of the Board in 1930, stepped out of this position in January, and was named honorary chairman. Douglas Steere was part of the first faculty (1930-1931) of Pendle Hill.

* * * *

Paul and Ruth Miller of Hiram, Ohio, will be in Washington this spring and summer during their Sabbatical leave from Hiram College. Paul Miller will work with the Friends Committee on National Legislation, helping Raymond Wilson with legislative matters. Paul Miller is a former William Penn College professor.

* * * *

The February issue of *The Progressive* reports that its reprint of "Primer on World Politics" by Leonard S. Kenworthy is "in greater demand than any reprint in years." Leonard Kenworthy is a Quaker educator and writer. "Primer on World Politics," which first appeared in the August 1953 issue of *The Progressive,* can be obtained at ten cents a copy (less for quantities) at 408 W. Gorham, Madison, Wis.

* * * *

Plans are going forward, reports the *New England Friend,* for a continuation of the Young Friends' Work Camp next summer making over the old Pond Meetinghouse at China, Maine, into a Yearly Meeting camp site. It is expected that the directors will be Martin and Anne Vesenka, who directed last year's camp. It is hoped that all Meetings in the Yearly Meeting will aid the project with contributions, and that campers will come from many of the Meetings.

* * * *

A. Ward Applegate, pastor of the Friends Meeting at Wilmington, Ohio, was given honorable mention for distinguished service at the Annual Banquet at the Ohio State Pastors' Convention held at Ohio State University in January. Ward Applegate was honored as a former chairman of the Convention and for his service of nineteen years on the Assembly of the Ohio Council of Churches, eleven of which were spent as a member of the Administrative Committee of the Council.

* * * *

The Fathers' Association of Lincoln School in Providence, R. I., has given an excellent Public Address System for the school auditorium. Lincoln School also received recently a water-color by the English artist Harpin from Keighley School for Girls in Yorkshire, England, long associated with Lincoln School. The local alumnae of the school are reviving a tradition of Shakespearean plays by presenting "Twelfth Night" on April 7. Lincoln School and Moses Brown School are combining to give Gilbert and Sullivan's "Iolanthe" on March 18, 19 and 20.

* * * *

Haverford College's President Gilbert F. White announced recently the continuation of the Graduate Curriculum in Social and Technical Assistance for the fourth year. This has been a pioneering training course aimed at equipping mature students for positions under Point IV and other similar constructive programs. Leading to the Master's degree, the program includes applied as well as theoretical work and such on-the-job training as the six weeks work among Cherokee Indians in North Carolina that the present graduate unit is undertaking.

* * * *

Two New England Meetings dedicated places of worship in December. The barn-studio at Sherwood Friends Center in Greenfield, Mass., has been converted into a year-round Meetinghouse by adding a ceiling and a heating plant. Russell Brooks led a discussion on matters of concern to the Meeting at the "Meetinghouse Warming." At Lynn, Mass., the new Friends Center and meeting place at 20 Phillips Avenue was dedicated with Milton Hadley, a co-secretary of the Yearly Meeting, present. The new Center will be used for the activities of the Meeting during the winter months, as well as a residence for the pastor, Wesley H. Osman.

* * * *

The need for Christian education leaders is reflected in a recent letter from the Hartford School of Religious Education. Last year, the school received ten times as many requests for its graduates as it had graduating students. In spite of the demand for Christian education graduates, the Hartford School receives barely the number of applicants each year necessary to fill the school. Its two-year course leads to the Master of Arts degree. Many Friends have attended Hartford, and two leading Hartford professors, Alexander C. Purdy and Moses Bailey, are Friends.

* * * *

Spiceland Friends Meeting in Indiana is planning an unusual series of Easter services on Thursday evenings for the five weeks preceding and immediately after Easter. On March 25, Robert Linson, local principal, will speak on "A Teacher Looks at Jesus." On April 1, Merritt Murphy, Noblesville newspaperman and Secretary of Quaker Men, speaks on "A Business Man Looks at Jesus." On April 8, Errol T. Elliott talks on "An Editor Looks at Jesus." On April 25, Xen Harvey, pastor at Fairmount, Indiana, talks on "A Minister Looks at Jesus." On April 22, Elton Trueblood of Earlham College, speaks on "A Philosopher Looks at Jesus." Pastor of the Spiceland Meeting is Earl J. Prignitz.

Three outstanding speakers were in ne region of the Portland (Oregon) of-ce of the American Friends Service ommittee during late January and arly February. Cecil Hinshaw, former resident of William Penn College; larence Pickett, former Executive ecretary of the A.F.S.C. and now a ember of the U.N. Quaker Team; and Vilhelm Mensching, well-known Ger-an pastor, pacifist and founder of reundschaftsheim, all congregated in ne Portland area within a two weeks eriod. Cecil Hinshaw and Clarence ickett are travelling widely, lecturing nder the auspices of the A.F.S.C. Vilhelm Mensching is now in the coun-y for an extensive speaking tour.

* * * *

A list of 26 books selected for Lenten eading by Nels R. S. Ferré, professor nd author of the recent *The Sun and ne Umbrella,* includes *Recovery of amily Life* by Elton and Pauline True-lood (Harper—$1.50).

* * * *

Harold Walker, pastor of University riends Church in Wichita, will be uest speaker at the annual Iowa Pas-ors' Short Course, held March 1 to 5 is year at William Penn College.

* * * *

Fairview Friends Meeting near New ienna, Ohio, will be host to the An-ual Meeting of the Ohio-Michigan Re-ion of the American Friends Service ommittee on March 12-13. Leaders ill be Pastor Wilhelm Mensching of ermany, Michel Mouskhely of the niversity of Strasbourg, Kenneth oulding, well-known Quaker econo-ist and poet, and Edward Meyerding, Friend who is an official of the Amer-an Civil Liberties Union. Ohio riends presiding at the general ses-ons will be Barrett Hollister and Mer-in Palmer. John Harvey, minister of airview Meeting, will open the meet-gs at 7:30 on Friday, March 12.

* * * *

Wilbur and Miriam Beeson with their wo small boys, Timothy Paul and John rederick, plan to fly to the Friends ission in Kenya, East Africa about arch 15. Wilbur Beeson has been rving as a physician in Greenfield, diana, and as temporary pastor of the armel Friends Meeting during the ast months. The Beesons have been in raining for service in Africa for a umber of years, and have spoken in any Friends Meetings across the ountry about their hopes and plans. r. Horst Rothe, German Friend who s serving as the head of the Friends ospital at Kaimosi, and Ingeborg othe will leave on furlough shortly fter the arrival of the Beesons.

Friendly Fellowship

CENTER FRIENDS MEETING, OHIO—Center Friends employed a variety of activities at their Watch Night Service on New Year's Eve. A Singspiration, a film, "In His Name," an unrehearsed enactment of "The Good Samaritan," the performance of the play "Rufus Jones and the Gestapo," and a time of recreation and refreshment preceded a worship service. Joel Thompson, a student at Manchester College, spoke.

In January, Center Friends held two weeks of evangelistic services, with Kenneth Marsh from Mt. Gilead, Ohio, (Ohio Yearly Meeting—Damascus) as evangelist.

The women of the Meeting recently sent 41 blankets and comforters to the American Friends Service Committee.

Edgar White.

* * * *

FRIENDS CENTER, NEW YORK—The new version of the film, "A Time for Greatness," based on the A.F.S.C. pamphlet *Steps to Peace* was shown February 16, followed by a discussion. Among the Quakers on the panel were Harold Chance, Moderator; Delbert Replogle, who served the A.F.S.C. in Gaza; Arnold Vaught, Associate Executive Director of Church World Service; and Harry N. Wright, President Emeritus of City College, now representative of Friends on the Protestant Council of New York.

On February 24 a reception was given for Robert Gilmore, the new College Secretary for the area. The College Program has been reactivated, with an office in the Friends Workroom at 144 East 20th Street.

* * * *

GOLDSBORO, NORTH CAROLINA—In addition to the new parsonage pictured below, Goldsboro Friends have recently redecorated their Meeting Room, and are making plans for the addition of classrooms to the Sunday School department.

The parsonage, which is valued at $18,000, was dedicated in April of last year, when "Open House" was observed. The lawn has been planted and landscaped.

Frank and Myra Long are serving Goldsboro Meeting very efficiently as pastors and much good is being accomplished.

Olive C. Hart

REPRINT OF "THE QUAKERS"

Reprints of the article, "The Quakers," by Beata Mueller, published in the December National Council *Outlook,* have been obtained by *The Advance* and are available without charge from Harold N. Tollefson, 101 S. 8th St., Richmond, Indiana. The article gives a better-than-usual representative picture of Friends in America, and is well-illustrated.

CHURCH MEMBERSHIP STATISTICS

Highlights from the *1953 Yearbook of American Churches* published last year by the National Council include these statistics: The nation's top six religious groups today are:

Protestant	54,229,963
Roman Catholic	30,253,427
Jewish Congregations	5,000,000
Eastern Orthodox	2,353,783
Old Catholic and Polish National Catholic	366,956
Buddhist	73,000

Fifty-nine percent of Americans belong to a church. Church membership has reached an all time high of 92,277,129. Church membership has doubled in the past 26 years. The five largest bodies were: Roman Catholic with 30,253,427; The Methodist Church with 9,180,428; Southern Baptist Convention with 7,634,493; Jewish Congregations with 5,000,000 and National Baptist Convention, U.S.A., Inc., with 4,467,779. Grouping the Protestant Church into families places the Baptists with 24 bodies at the top with 17,470,111 members.

NEW PARSONAGE AT GOLDSBORO, N. C.

Members of Goldsboro Friends Meeting are justly proud of their new parsonage. To the left stands L. E. Warrick, member of the Meeting, contractor and builder of the parsonage. The building was dedicated in loving memory of his late wife, Edith Hedgecock Warrick. To the right are Myra and Frank Long, pastors of the Meeting.

In the Larger Circle

Forty young Christians from fourteen different countries came to the United States this year to study in American theological seminaries and graduate schools of religion in various parts of this country. The program was started after the war by the World Council of Churches, and is now administered by the National Council. Included in this group are a young woman from Burma, two young men from Ceylon, two from India, and others from the Philippines, Egypt, Greece, Holland, France, Germany and elsewhere.

* * * *

Sarah Chakko of India, one of the best-known Christian women in the world, died suddenly of heart failure January 25. As the only woman holding the position of one of the six presidents of the World Council of Churches, she held one of the highest ecclesiastical honors of the Church. She was Principal of Isabella Thoburn College at Lucknow, India, an outstanding Christian college for women. She was born in 1905 in South India of Christian parents, members of the Orthodox Syrian Church of Malabar, one of the world's oldest churches. She has served as president of the Student Christian Movement in India, Burma and Ceylon, and as vice president of the World's Y.W.C.A. She had visited the United States several times, and had studied at Chicago University and Michigan University. On March 5, when women all over the world participate in the World Day of Prayer, they will be using the service written by her.

CORRESPONDENCE

(Continued from page 57)

our efforts to removing them. This should be a primary concern of the Society of Friends.

I must dissent, however, from your statement as to the main cause of war for the following reasons:

(1) Your statement seems to me materialistic, with tinges of economic determinism, and though I believe the actions of men are conditioned by economics, I seriously doubt that economics are a primary motivation.

(2) However much of a factor economic "pressures" have been in past wars, I doubt that they are seriously involved in the current tensions between the United States and Russia.

(3) I believe the primary cause of war between modern nation states to be political, the results of international relations being conducted on a balance of power basis. Stated in religious terms, this means that fear is the basis of war. The answer lies for us as individuals in finding our security in God rather than in the nation. At the same time, as responsible members of society (in every nation), Christians must work for the development of a world-wide political society which can provide the means of resolving conflicts which necessarily arise between groups. Within such a framework, Christians and non-Christians can join in disarming national armies, while maintaining the modicum of security necessary for organized social life.

Wm. Merton Scott

10 books in box $1.00

POSTPAID

Devotional Classics

Gems of devotional writing that have come down through the centuries—living selections from Martin Luther, Augustine, George Fox, John Bunyan, John Wesley, Francis Asbury, William Law, Solon Kierkegaard, St. Francis of Assisi, and the Imitation of Christ. Published in convenient individual booklets to aid the reader in his own devotions. Order from

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue, Nashville, Tenn.

BIRTHS

CUSTER — To Merle and Betty Ann Custer, a daughter, Lisa Jane, on November 20, 1953, at Wabash, Indiana.

DERBY—To Howard and Mary Ruth Stuart Derby of Rubio, Iowa, a son, Howard David Derby, on January 14.

HAIN—To Robert and Neva Street Hain, a daughter, Linda Marie, on January 4, at Rochester, Minnesota.

WEBB—To Norval, Jr., and Bonnie Bockhofer Webb, a son, James Michael, on January 19, at Brookings, South Dakota, where Norval Webb, Jr., is a teacher in the S. D. State College, School of Pharmacy.

ENGAGEMENTS

KOOGLER-MINNICK — Darlene Ann Minnick, daughter of Granville and Maxine Minnick, to Marvin Ray Koogler, son of Paul and Ruth Koogler, all of West Milton, Ohio.

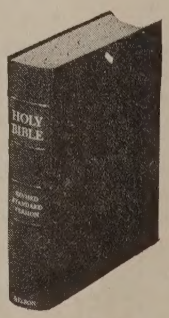
MINNICK-KOOGLER — Peggy Koogler, daughter of Earl and Laverne Koogler, to Ronald Minnick, son of Granville and Maxine Minnick, all of West Milton, Ohio.

MARRIAGES

COOPER-WHITE — Bernadine Ruth White, daughter of Bernard and Ruth White of Decorah, Iowa, to Marvin M. Cooper, son of Maynard and Goldie Cooper of Ferguson, Iowa, at the Friends Meetinghouse at Hesper, Iowa, on January 20, Guilford Street officiating.

DAVIS-DALTON—Mary Beatrice Dalton of Chattanooga, Tennessee, to Charles Everett Davis of Des Moines, Iowa, on January 2, at Norman, Okla-

The Illustrated R.S.V. BIBLE



The new illustrated Revised Standard Version Bible is now available for $3.50. Black sturdite, morocco grained limp binding. Individually gift boxed. Complete text with footnotes. 992 pages, 12 illustrations in 4 colors, 12 reference maps in 6 colors. Also available in blue cloth binding at $3.25.

PRICE, $3.50

ORDER FROM

THE FRIENDS BOOK AND SUPPLY HOUSE

101 S. 8th Street Richmond, Indiana

ma. They will live in Chattanooga, nnessee. Everett Davis retired from s position as principal of Woodrow ilson Junior High School in Des oines in December.

WEDDING ANNIVERSARY

COSAND—J. Parker and Minnie Co- nd celebrated their fiftieth wedding niversary on December 16, 1953, in hambra, California. Over 350 friends thered at the Friends Community urch, which they helped to found, commemorate the occasion. The Co- nds were married in Lawrence, Kan- s, and have lived thirty-one years in hambra, where Parker Cosand is a ty Commissioner. The Cosands have e son, Joseph, Jr., now director of ntra Costa Junior College in Rich- nd, Calif.; and two daughters, Hallie lmore of Azusa and Margaret Huber San Gabriel.

DEATHS

DAY—Elwood W. Day, on January 22, Oskaloosa, Iowa, aged 95. The son Richard and Rachel Carey Day, he as born in Guthrie County, Iowa, on tober 2, 1858. On September 29, 1880, was united in marriage to Mary E. dson, who died in 1937. To this union re born three children, Inez, Clar- ce H., both of whom preceded him in ath, and Ethel D. Conover. He was a thright Friend, having been an ac- e and devoted member of Center iends Meeting in Iowa Yearly Meet- g for nearly 60 years. He also served th untiring interest in his Quarterly d Yearly Meeting and was a member the Permanent Board for many ars. Surviving are a daughter, Ethel Conover, nine grandchildren, and great-grandchildren. Funeral serv- es held at Newton, Iowa, were in arge of Orval H. Cox. Burial was in e Center Friends cemetery.

FAWCETT—Nettie Casterton Fawcett, December 31, 1953, at the home of r daughter in McCook, Nebraska, ed eighty-eight. She was born on ptember 5, 1865 in Winneshiek Coun- , Iowa, the daughter of Ogden and ary Casterton. On Dec. 23, 1885 she as united in marriage to Granville wcett, and they observed their gold- wedding in 1935 in Winneshiek unty. Since the death of her husband 1939 she made her home with her ughter, Maude Johnson. She was a ember of the Hesper, Iowa, Friends eeting, and was a woman of high eals and true Christian character. e is survived by her daughter, one anddaughter and seven great-grand- ildren. Funeral services were held in e Hesper Meetinghouse with Guilford reet, pastor of the Honey Creek Meet- g near New Providence, Iowa, in arge, assisted by Naomi Olsen, pas- r at Hesper.

HAMMOND—Madison Hammond, on nuary 4, suddenly at his home at rmer, North Carolina. He was born ay 31, 1864, the son of John and Be- da Lassiter Hammond, and was early ninety years old. He was mar- ed to Tura Johnson on December 28, 93. They observed their sixtieth an- versary Sunday, December 27, when number of friends called. He was a member of Science Hill Friends Meeting, and was for many years a Trustee. Surviving are the following children: J. Robert and Leah Hammond of Farmer, Paul of Asheboro, Carl of Asheboro, R. 3, Ada Hammond Loflin of Denton, and Tom of Durham. Services were conducted by J. Floyd Moore, pastor at Science Hill, Seth B. Hinshaw and Charles A. Rhinehart. Interment was at Oaklawn Cemetery, Asheboro.

HINSHAW—David Hinshaw, on November 6, 1953, aged seventy-one, from a heart attack. Born in Emporia, Kansas, David Hinshaw was educated at Haverford College. An author and public relations counsel, he was a member of Herbert Hoover's personal staff in 1927-1928, and a biographer of Herbert Hoover. His Quaker books include *An Experiment in Friendship*, which is a study of Quaker relief work, and the biography, *Rufus Jones, Master Quaker*. He was a member-at-large of the American Friends Service Committee. His home was in West Chester, Pennsylvania.

OSBORN—William E. Osborn, on October 11, 1953, at Indianapolis, Indiana, aged seventy-seven. His grandfather, Charles Osborn, early settler in Wayne County, was among the Friends who established the Economy Friends Meeting. William Osborn was a birthright Quaker. His membership was transferred to First Friends Meeting in Indianapolis in 1911. He was for years a member of the Meeting on Ministry and Counsel of First Friends, active and effective in service and generous in support. He was a Senior Agent of the Provident Life Insurance Company, having served with this company for forty years. Surviving are his wife, Mary Agnew Osborn; a daughter, Gertrude Clearfield of Washington, D. C.; and a number of grandchildren.

SPAULDING—Eunice Martha Spaulding, on January 14, at Tamworth, New Hampshire. Eunice Spaulding was born January 3, 1886. She attended Moses Brown school in Providence, R. I., and taught at the Bennett's Corner school until her marriage to Robert C. Spaulding in 1907. Robert Spaulding died very suddenly April 27, 1953, eight months before the death of his wife. He also attended Moses Brown School and was a life long member of the North Sandwich Friends Meeting, as was Eunice Spaulding. Surviving are two daughters, Marion I. Spaulding and Evelyn Spaulding Wallace; one grandson, Robert Spaulding Wallace; and two sisters, Alice N. Hoag and Mrs. Chester A. Weed. Services were held with Frank F. Thomas officiating. Burial was in the Peace cemetery.

CORRECTION

In the memorial to Virginia Hole Blackburn in our journal for January 28, her husband's name was incorrectly given. Dr. Blackburn's name is Elisha Blackburn, and we greatly regret our error.

Friends Boarding School
Barnesville, Ohio
An accredited four-year high school for all students interested in education with the Quaker approach. Modest tuition fees.
MORRIS L. KIRK, Principal

Monroe FOLDING BANQUET TABLES
DIRECT PRICES TO CHURCHES SCHOOLS, CLUBS SOCIETIES, etc.
WRITE FOR NEW CATALOG AND DISCOUNTS
Manufactured by
THE Monroe COMPANY
131 CHURCH ST., COLFAX, IOWA

BE SECURE BE PROVIDENT
PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

GEORGE SCHOOL
•
1893—1954
•
"Mind the Light"

"It is better to light a candle than to curse the darkness."
—PROVERB

Richard McFeely, Principal
Box 350, George School, Penna.

LOCAL MEETING DIRECTORY

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York — Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois — The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio — Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California — Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado — Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa — First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan — First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri — Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana — Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona — Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon — First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington — University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas — University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

1799 WESTTOWN SCHOOL 1954

RELIGIOUS EDUCATION — COLLEGE PREPARATION — FUNDAMENTAL SIMPLICITY — COMMUNITY LIVING

For information address:

DANIEL D. TEST, JR., *Headmaster*, WESTTOWN SCHOOL

Westtown, Pennsylvania